

SAINT
PAVLES
AGONIE.

A SERMON PREACHED
at LEICESTER, at the
Ordinary Monthly Lecture :

Specially touching the Motions of Sinne, remaining
in the Regenerate.

BY A. CADE, BACHELER
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GAL. 5. 17.

*The Flesh lusteth against the Spirite, and the Spirite a-
gainst the Flesh, and these are contrary the one to the
other: so that yee cannot doe the things that ye would.*

LONDON,

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TO THE RIGHT

HONOVRABLE, THE

Lord Marquesse of
Buckingham.

Right Honourable,



Our goodnesse continually practised in your greatnesse, to the benefit of many, binde: all highly to honour you, and account you as a Conduit ordayned of God to conueigh many benefites from his *Royall Maiessty* vpon inferiours. A-

mong which, your Honourable kindnesse to me, in prouiding for me, without my sute or knowleage, a right famous and noble place, to rayse my fortunes, and exercise my Ministry in, (the like whereof many haue sought with great sute, cost, and labor, and haue not found) deserueth all thankfulnessse that can bee imagined, much more then can bee performed. But feeling my selfe too weake for the greatnesse of that place (not for my doctrine, the soundnesse & wholesomnesse whereof I am ready to testifie and iustifie, if need require, with my bloud) but by the weaknesse

The Epistle Dedicatorie.

of my voyce, not able to reach the halfe of that spacious Church and numerous people. I humbly pray your Honour to take without offence my Refusal, and my hartly desire that that great and worthy Congregation may be furnished with a man of a stronger voyce and better sides, who may doe there much more good then my selfe: who in my declining yeares must rather affect a more retired life, and a charge more possible to be performed with better satisfaction to my selfe and to Gods people. I shall euer more honour your goodnesse and your Greatnesse for this fauour, which I publicly protest by the Dedication of this Sermon, in Stile simple, but in matter sound and substantiall: which hauing lately preached, I thought good to publish, at the request of many my good friends of religious hearts: the rather to oppose the spreading of those opinionate & fanisfull younglings, who drawing bad iuyce from *Arminius* and *Vorstius*, beginne to bud and blossome in our Academie, whence nothing but good and wholesome food should be brought into the Country. To shew how firmly our doctrine in these points is founded vpon the Scriptures, and consenting with the Fathers of the Primitiue, and all succeeding ages, and what exceeding good vse and profite it yeeldeth, and how farre these men swerue from it, and from al true experience of Gods Saints in the state of Grace and Regeneration: I haue penned & published this Sermon, and wish all good men to put to their hands to repressse all such hurtfull growing innouations, disquieting, distracting, and disgra-

The Epistle Dedicatorie.

gracing the peace and beauty of our Church, to the
offence and hazarding of many Soules. And so I
cease to trouble your Honour, but shall neuer cease
praying for you, and honouring you as fitteth.

Your Honours most

humble and thankefull

Chaplen,

Anthony Cade.



An admonition to the Reader.



Christian Reader, the Concourse of many learned Ministers at our Ordinary Monthly Lecture (lately before intermitted) whereunto now also resorted (by occasion) many learned Iudicious Gentlemen; required master of more then ordinary worth and learning. To satisfie whom, If I haue layd the grounds of my Sermon more Schoole-like then thou thinkest fite for the Country, beare with mee, now thou knowest the occasion.

Know also, that I haue more enlarged those pointes to ground men more strongly against Innouators: for that I hope this little Booke may come, and be read, where greater will not. The other pointes thence deducted are paine enough for the simplest Hearers, and applied to theyr profit. Paul may plant, Apollo water. The Lord giue a blessed encrease.

A. C

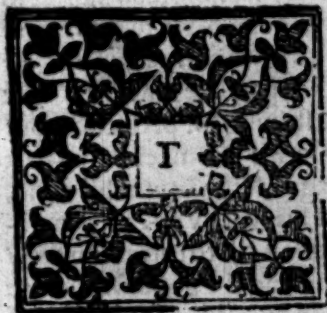


SAINT PAVLES

AGONIE.

ROM. VII. XXIII.

*O wretched man that I am, who shall deliuer me from the
body of this death?*



Hese wordes are the shutting vp of the discourse of that troublous Combat (which Saint Paul describeth from the 13. Verse) betwixt the *Flesh* and the *Spirite*: that is, betwixt our naturall corruption lusting one way, and Gods holy Spirite mo-

uing vs another way. For as in this life our *understanding* is enlightned, but in part (now wee see but as through a Glasse darkely^a): So our *wils* and *Affections* are reformed but in part, very weakely to follow that little which wee see (Wee cannot doe the

^a 1 Cor. 13. 12

B

things

b Gal. 5. 17.

Sanctificatio
inchoata, non
consummata.
c Yet shineth
more and more
vntill the per-
fect day.
Pro. 4. 18,

things that wee would^b). Our corruptions though abated, yet are not extinguished by Regeneration: but our *Mind* and *will* continue still partly *flesh*, and partly *spirite*, that is, partly *grace*, and partly *corruption*, A reformation begunne, but not finished, like the Ayre in the dawning of the day, neyther wholly yet enlightened, nor wholly remayning darke^c or water blood-warme, neyther perfectly hote, nor perfectly cold: but the light and darkenesse of the *minde*, the heate and cold of the *will*, so mixed and intermeddled together throughout, that there is a continuall strife betwixt them, which shall overcome the other, and ouerrunne the Soule. This Combat the Apostle describeth most mouingly and feelingly in his owne person, finding his own soule (as it were) distracted into two contrary factions, and subiect to two contrary Rulers, and guided by two contrary lawes (as a shippe tossed by two contrary winds or tides.) The inner man, (or part Regenerate) euer eying the law of God, & struing for perfection; but hindred by another Law in his Members (the part vnregenerate) rebelling against the Law of his mind, and struing both against his will (Vers. 15,) and against his knowledge (Verse 16.) to carry him away to sinne (Vers. 17) so hindring the good which hee would doe, (verse 18.) and drawing him to the euill which he would not doe (ver. 19.) which again he repeateth in the verses following, as a thing neuer enough obserued, at the last, as one amazed, and much astonished to find in himselfe so much imperfection, hee breaketh out into this passionate exclamation, O

wret-

A very feeling and moving Sermon. 3

wretched man that I am, who shall deliuer mee from the body of this death?

In the words I obserue five things.

1 The Matter that Saint *Paul* here complains of, *sinne*, which he calls *the body of Death*.

2 The Subiect or party that he finds it in. In himselfe. *wretched man that I am: who shall deliuer me?*

3 That he is exceeding sensible of it, feels the mo-
uing and stirring of it, as appeares by the discourse:
and here it driues him into a passion.

4 It is the onely thing that grieues him. Hee ac-
counts himselfe wretched by it, *O wretched man that I am.*

5 The sight and feeling of his sin makes him ear-
nestly seeke for a remedy, *who shall deliuer me?*

Or to ascend from the *Hypothesis* to the *Thesis*, from
Saint *Pauls* particular to the generall of all Gods
children, we shall finde.

1 The irregular motions of lust in Man, to bee
sinne.

2 This sinne, or those motions to remayne in the
Regenerate.

3 The Regenerate about other men to bee ex-
ceeding sensible of them.

4 That the sight and feeling of them is the thing
that specially grieues them.

5 And lastly, that this makes them earnestly seeke
for comfort and deliuerance.

These are great points, worthy our handling,
worthy your attention.

1 For the first: In the whole Discourse of this euill, note two things: First, that it is a thing *Inuoluntary*, ver. 15. I allow not that which I doe, for what I would doe, that do I not, but what I hate that doe I, and verse 16. If then I do that which I would not, I consent to the law, that it is good, and ver. 18. to will is present with mee, and 22. I delight in the law concerning the inner man.

Note secondly, that still hee calles it Euill and Sinne, and here The body of Death, by a *Metonymia Effecti*, the very matter and cause of death, which Chap. 6.6. He calleth *The body of Sinne*.

Now ioyne these two together, that it is *Inuoluntary*, and that it is *Sinne*, and you rayse this Doctrine.

Def. 1. The irregular motions of Lust, though not yeeded vnto, are Sinne.

Reason 1. I meane all kind of lusts, not onely libidinous desires, but those also of Malice, Pride, Couetousnes, Gluttony, Ease, Disobedience, and such like. They are all sinne. The Reason is. I. Because they disagree from the law of God, (which is *Regula iustitiae*) for what is sinne; but *Arguitur* (1. *Iohn.* 3.4.) an Irregularity, discrepance, and vneconformity to Gods Law.

2. Again, God requires Loue with all the hart, minde, soule and strength, that is, with all the parts, and faculties of body and soule, and all the power of them: therefore, as to loue any thing besides him, not for him, is finne: so not to loue him withall thy power, is a sinne: the one turning aside from thy dutie,

Deut. 6.5.
Mat. 22.37.

tie, the other comming short of thy duety: both faulty, both sinnes.

3 Againe, this is not Innocency and cleannes from euill, though without consent. It is still corruption, vncleannesse, imperfection, and is indeede the stirring and mouing of that corruption of Nature, which in *S. Augustines* time began to be called *Originall Sinne*, which is not onely *Languor Naturæ*, (as many haue called it) nor onely *Carentia iustitiæ debitæ* (according to that famous definition of *Anselm*) a want of that righteousnesse which ought to be in man; nor onely *Difformitas* (as *Doctor Stapleton* calls it) an vnconformity, or diuers form, different from the Image of God, first imprinted vpon Man, (which yet is inough to make it sinne) but *deformitas* (which is more) a deformity, mishappe, and corrupt forme. For we shall finde here in *S. Paules* discourse of it, not onely a *Privation of Originall Iustice*, or a *Languor Naturæ*, vnapt to doe good: but further, a *Position of sinnefull corruption*, a stirring and rebelling of Lust, prouoking to Euill. For that languor it had beene enough to say, *I know that in mee, that is in my flesh dwelleth no good thing*, verse 8. but hee proceedeth, and addeth, *verse 23. I see another law in my members, warring against the Law of my minde, and bringing me into captivity vnto the Law of Sinne, which is in my members.*

Vnderstand we then, that wee are all shapen in iniquity, and in sinne bath our mother conceived vs. *Psal. 51.5.* For *Adam* sinning in person, hath corrupted our whole nature, so that together with our substance is

3
See *S. August.*
lib. 3. de peccatorum meritis & remissione cap. 6. & 7.
Augustine was the first that wrote of Originall sinne, teste *Bellarmino*. lib. 1. de pecc. orig. cap. 1.

mixed a matter of corruption, which in the framing and growing of our members, groweth, and is nourished by the naturall heate of our mothers: a corruption in the body which in time will bring diseases and naturall death: and a corruption cleauing to the soule, which in time will bring foorth actuall finnes, and eternall death: so that being conceyued and borne man, wee are conceyued and borne sinnefull men, according to that of *S. Bernard* *Parentes ante fecerunt damnatum quam natum*: so are we all by Nature the children of wrath, *Eph. 2.3.* This corruption is called *The old man* *Rom. 6.6.* and heere *The Body of Death*, which wee must labour to mortifie, crucifie, and destroy: for this without yeelding vnto, is *Originall sinne*, but with yeelding and delight groweth into *Actuall sinne*. *Saint Hieron* distinguisheth betwixt *Pathos* and *Propatheia*, passion and fore-passion. *Pathos* is passion with consent. *Propatheia* is a tickling of lust without consent, both are finnes though in severall degrees. The same Father thus distinguisheth sinne. The first sinne is to thinke euill things: the second, to rest vpon, or yeeld to the euill thoughts: the third to performe in deede what thou hast purposed in minde: the fourth, not to repent after thy sinne.

Bern. meditat.
cap. 2. initio.

Hieron. in cap.
5. Mathai.

pathos, cognatus
Hieron. in cap.
1. Amos.

Primum peccatum est cogitasse quae mala sunt: secundum, cogitationibus adqueuisse peruersis: tertius, quod mente decreueris, op re cōplesti: quartum, post peccatum non agere poenitentiam.

First therefore *Saint Paul* speaks of these motions as *Inuoluntary*, without yeelding to them, and against his mind, as *Saint Ambrose* saith, *Nobis reluctantibus multa in nobis operatur peccatum*, Sinne worketh many things in vs while wee strue against it.

Secondly, he calls it in plaine termes: Sinne, yea

it is obserued by *Chemnicus* (a worthy iudicious Diuine) that in the 6. Chapter he calls it fīue times sin, in this 7. Chapter 6. times, in the 8. thrice. And Saint *Augustine* grounding on this place, calles it plainely Sinne. *Concupiscētia carnis, aduersus quam bonus concupiscit Spiritus. & peccatum est, & pōna peccati, & causa peccati.* The lust of the flesh, against which the good Spirit lusteth, is both sinne, and the punishment of sinne, and the cause of sinne.

Well may I then wonder at the Iesuites, Cardinall *Tolet*, *Bellarmino* and others, that will needes confute both Saint *Paul*es Greeke, and Saint *Augustines* Latine, and say they speake both vnproperly, calling that *Peccatum*, which is but *fomes peccati*, the matter and rinder of sinne, where *Tolet* yet confesseth plainely two thinges: First, that it is not onely Saint *Austens* word, but his perpetuall doctrine: and Secondly, that the Papists now wholly depart from it. *Doctrina est frequentissima in Augustino, a qua tamen pro nunc recedimus.* These are they that so magnifie the Fathers in shew, but reiect them in deed, both for *Interpretations* and *Dogmata*, for the sence of places and points of Doctrine. These Children will teach their Fathers to speake: These Schoolemen will set Christ and his Apostles to Schoole: surely, these new Iesuites, both in speaking and doing are farre vnlike the olde Christians. But let vs learne to speake of that great Father Saint *Augustine*, and of his great Father Saint *Paul*: rather then of *Tolet* or *Bellarmino*, or any other Cardinall or Iesuit.

3 Yet further Saint *Paul* calles it not onely Sin, but

Chemnicij
examen part.
1. de rellig. pec.
orig. pag. 224.

Editionis
1590. in 8.
Aug. cōtra Iu-
lianū. lib. 5.

cap. 3.
Tolet in ep:
ad Rom. cap. 7
& 8.

Bellarmin. de
amiss. grat. &
stat. pecc. lib.
5. cap. 10.

Tolet. ibid.

Decet ubiq;
ut sermones
nostros &
scripturis, &
Sanctorū Pe-
trum verbis,
attemperemus
sicut Vega Ies.

*Super te David et
Sipendiu pec-
cati mors.*

Ro. 6. vers. vit.

*z See D. Field
of the Church.
Booke 3. chap.
7. & D. Nor-
ton.*

*a As they are
cited by Azor.*

*Instit. moral.
part 1. lib. 4.*

*cap. 8. § dicen-
dum. b Bellar-
min. de amissi-
one gratiæ. l. b.*

*1. cap. 11. ver-
bis vit. & pas-
sim in eo libro
vbi Azorius
hæc habet :*

*Non sunt pec-
cata venialia
proprie contra
legē, neq; per-
fecte simplici-
terq; peccat. f.*

*c Azorius ibid.
d Greg. de Val.*

*De differentia
veteris & novæ
legis, part. 2. c.*

*2. § Deniq; ne
intelligi quidē
peccatū potest
quod non sit
legis alicuius
transgressio.*

*e Ovid. Meta-
morphi lib: 3.*

fab. 1.

but *Deadly sinne*, the *Body of Death*, as hee speaks
elsewhere generally of all sinne without distinction:
The wages of sinne is death. All sinnes with him are
mortall, he knew not these *veniall, vniuall, peccadilia*,
little trifling sinnes, not worthy to be called sinnes,
which Papists so mince, and make nothing of: but
euen for these, the least of all other, he cryeth out, as
at deadly wounds of his soule, *O wretched man that
I am, who shall deliuer me from this body of Death?*

The distinction which the Romanists now teach,
neyther *Paul* knew, nor the *z Church* many ages af-
ter: neyther are themselves yet agreede vpon it. *a Ve-*
ga the Iesuite, and with him *Durandus* and *Casertanus*,
thinke all sinne to be against the Law: *b Bellarmine*
beates them down, and teacheth that mortall sinne
is against the Law, and Veniall sinne only besides the
law.

c Azorius beateh him downe, and sayth, *Veniall*
is also against the Law. And *d Valentianus* confes-
seth that no man can conceiue of sinne but asa trans-
gression of the Law. Here is Iesuite against Iesuite,
like *Cadmus* his serpentine teeth, euer as they spring
vp, one brother beates downe another. *e*

The truth is, All sinne legally considered is mor-
tall, but Evangelically is veniall, except the sinne a-
gainst the Holy Ghost. By his owne merit, *mortall*,
by Christs mercy, *veniall*: *Mortall* is the naturall
fleshy, vnregenerate man (for hee that beleeueth
nor is condemned already, *Iohn. 3. 18.* For *f hee can*
not but sinne damnably) But *Veniall* to the *Regenerate*,
though still sinne, *Rom. 8. 1.* *There is no condemnati-*

f Magist. sent lib. 2 dist. 2 §. non potest non peccare etiam damnabiliter.

on to those that are in Christ Iesus. *Quibus* (saith Au-
sten) *remissus est reatus culpa & peccati, quamuis ma-
neat actus &c.* The distinction is not in the sinne, but in
the couenants, and in the persons: for in the *Rege-
nerate*, and by the *Couenant of Grace*, it dissolueth not
the league and loue betwixt God and Man, and so
is *Veniall*: in others also is *mortall*, and so is all sinne
in all men, by his owne nature. In which regard *S.
Paul* calls the least sinne here, *the body of Death*.

And yet wee make not all sins equall, as the Stoicks
among the Philosophers, and the Iouinians among
the Heretikes. Happily they may be *equally sinnes*
by their forme, as breaches of the law, and deseruing
wrath: though not *equally sinnes* in their matter, as
if all were hainous alike. To be angry with thy bro-
ther without cause, is a sin (formally): to reuile him,
a worse sin: to kill him, worst of all: but the least de-
serueth iudgement, that is death (sayth *k Maldonate*)
So among the Iewes were foure capitall punish-
ments, strangling, heading, stoning, and burning:
all deathes, yet different in grieuousnesse and shame:
arguing the sinnes so punished, to be all deadly, and
yet vnequall in the hainousnesse.

The Conclusion is, euen for these sinnes, the least
of al other. The irregular motions of corrupt nature,
euen without consent, Saint *Paul* cries out as at
deadly sinnes: *O wretched man that I am, who shall
deliuer me from this body of Death?*

The consideration of this may first humble vs great-
ly. If it humbled *Abraham* much to remember that
hee was but dust and ashes¹: much more should it

C

hum-

g Aug: Contra
duas ep. Pela-
giani, lib: 1.
cap: 13.

D. Morton;

Appeal: lib: 5.

ca: 22. sectio 4.

D. White Di-

gress. 38.

D. Morton

appeal: lib: 5,

cap: 11, sect: 5

h æque pec-

cata.

i æqualia

pec cata.

Math: 5, 22,

k Maldonatus

Iesuita. Com-

ment. in Matt:

5, 21, 22,

Maldonat:

ibid: in vers:

22, in fine,

Vse. 1.

Gen: 18, 27,

m Tob. 2. 7. 8

Greg. Morals
vpon Iob.

humble vs to know that wee are much worse, lumps of sinne and corruption. A grieuous thing for good Iob^m to be all ouerrunne with filthy ouzing sores and vlcers, to sit scraping them with a potshard vpon the ashes, *sterquilinum super sterquilino*, sitting like one dunghill vpon another, no better then a lining and a walking dunghill: but we are much worse in respect of sin in our whole nature, all corrupt, leprous, lazers, like a cloth defiled with menstuous blood, which corruption if it breake not out into monstrous sins, (as it doth in many) yet the being of it in vs should much abash vs, and cause vs to walke before the Lord in feare and trembling. As wee carry in our bodyes the seedes of mortality, and the matter of all diseases, tending to dissolution, or the first death: so in our soules and whole nature, the seedes and matter of destruction, or the second death, and as our diseases grieue and humble vs, so much more should our sinfull corruption: as the first death terrifies, so much more should the second affright vs.

Pse 2.

This should also make vs carefull and heedful, to watch ouer and keepe down our inbred corruptions, that they breake not out into *actuell sinne*, by getting consent, gaining delight, and so comming to raigae in vs: As when wee feelee the pricking of an olde disease, we are wary of our dyet, of cold, heat, sursetting, intemperancy, or any thing that may increase it.

A hard matter it is to deny our selues, to mortifie our flatterring lusts, to be a continuall warre with our owne pleasing nature: but so we must be, if wee will be Christians. And the more familiar and pleasing
this

this enemy is, that was borne and bred and brought vp with vs, and the sayrer her pretence s, tickling our eares to fauour our selues, to please our desires, to satisfie our owne lusts: the more it is to be suspected, the more dangerous to be accounted, and the more carefull and heedfull we must bee, to keepe it vnder, that it get no power ouer vs. But of this more hereafter. The second point is,

The great Enchauntresse of the world,

II *This sinne remayneth in the Regenerate.*

Doc. 2.

For here Saint *Paul* speakes in his owne person. O wretched man, that I AM, who shall deliuer ME? But *Gregorius de Valentia* a famous Iesuite, and Cardinall *Tolet*, and many other of their fellowes (though not all) vnderstand all this *Combat* to be described in the person of a man vnregenerate, still vnder the Law, not vnder Grace, and to be betwixt *Reason* and *Appetite* or *Sensuality*, like that of the Poet,

Valent: de Missa, contra Herbrandum. Tolet: Comment: in Rom: 7, 22. As if Paul spake in his owne person, by a figure onely.

Vide meliora, probeque, Deteriora sequor.

Indeed Saint *Augustine* (in his younger yeares) took it, and taught it so: but when his diligence was more awaked to search, and his iudgement ripened to discern, by his often conflicts with the Heretikes of his time, hee retracted that opinion and interpretation, and afterward expounded the whole discourse of this *Combat*, as spoken properly in the person of *S. Paul*, a man excellently regenerate, yet natural corruption remayning in him (not wholly abolished) moving and drawing him one way, and the spirit of God another way. To which sence Saint *Augustine* was induced by two Arguments: one from the substance of the Text, the other from the consent of the Fa-

Tolet: ibid: annot: 22,

Aug: contra duas Epistolas Pelagiani, lib: 1, cap: 10. Vini mihi fecerunt illa verba, Condelector legi Dei secundum interiori homine

Aug. li. 6. contra Pelagianū.
cap. 11. Ego cū
aliter intellex-
eram, vel poti-
us non intelle-
xerā, sed post-
ea melioribus
& intelligenti-
oribus celsi,
vel potius ipsi
(quod fatendum
est) veritati, vt
viderem in il-
lis Apostoli
vocibus gemi-
ū esse: Sancto-
rum contra car-
nales concu-
piscēcias di-
scipulantiū. Sic
Intellexit Hil-
larius, Grego-
rius, Ambrosi-
us, & ceteri
ecclesię San-
cti, notiq; Do-
ctores, &c.
Aug. lib. 2. Re-
tract. cap. 1. &
lib. de prædest.
sanctorū cap.
4. & lib. contra
ep. Pelagi: cap.
10. & cap. 11:
& lib. 6. con-
tra Iulianum
Pelagi: cap. 11
Tolet: in Ro:
7. annot: 10.
Tolet: tractat:
secūdo in loca
quardam epist:
ad Rom: cap: 7

thers before him. In the Text, these words (sayeth hee) enforced me, *vers. 22. I delight in the Law of God according to the inner man*, which cannot agree to any but the Regenerate: as also those words the last ver. *Then I my selfe in my mind serue the Law of God*: and those, *To will is present with me*: for the vnregenerate hath no such will.

And for the consent of former Fathers he sayth: Heretofore I vnderstood this (combat) otherwise, or rather I vnderstood it not: but afterwards I yeeked to better, and more intelligent Diuines, or rather (as I must confesse) to the truth it selfe, that I might see in these words of the Apostle, The Grooves of Gods Saints, struiuing against fleshly lusts. Thus haue *Hilary, Gregory, Ambrose* vnderstood the place, and other holy and famous Doctores of the Church, &c. And this was afterward Saint *Austens* perpetual and constant interpretation of this text, as may appeare by siue seuerall places in his later workes, where he had occasion to speake of it.

But though these Iesuites reiect Saint *Augustine*, and all the vniforme consent of *Doctors and Fathers* by him alleadged, and take vp strangely an Interpretation by him retracted (such is often their following of the Fathers) yet they graunt the point I speake of, that *Concupiscence still remayneth in the Regenerate*, (though they are loath to call it sinne, as Saint *Paul* doth here) and that the Regenerate must labour to repress it by the Spirit, as much as may be.

This doctrine is true also saith *Tolet*, that a iust man cannot in this world doe good without the fight of his

his flesh: and hee would doe good without contradiction, but in this mortall body he cannot, vntill by the grace of the Resurrection he bee freed, and the root of sin wholly plucked out.

For this was the perpetual doctrine of the ancient Church. *Augustine* interpreting the first wordes of Rom. 8. teacheth that lusts rebelling against the law of the mind, are *Originall sin*, which in the vnregenerate is damnable, but in the regenerate are not accounted sins, because the guilt of the fault and sinne is forgiuin, though the act remayne.

And *S. Gregory* interpreting this place of *S. Paul*, of the regenerate man sayth, The most perfect men grieue at the simple motions of the flesh sustained against their wils: and that sinne inhabiting in them, moues them against themselves.

And if any other Fathers count it not sin, their meaning is that which *S. Austen* expresseth (*Remissus est reatus culpæ, quamuis maneat actus*) It is not imputed as sin to the person, though it remaine in the nature, the guilt being remitted to the regenerate by the indulgence of God.

The Reasons why God loueth these irregular motions stil in the Regenerate, we may learne out of the Fathers also.

1 For our spirituall exercise of our Faith, Patience,

extinctis alijs, alij in fugam versi sunt: nisi quia perfecti viri hoc ipsum quod simplices motus carnis contra voluntatem sustinent, vehementer dolent: vellent quippe sic manere in carne, ut contra mentis voluntatem, de carne nulla sustinerent, quod quidem quia impossibile est, præmisse, dicens: velle adjacet mihi, posse non inuenio: non enim quod volo bonum hoc ago, sed quod odi malū, illud facio, quasi dicat, vellem esse in carne, non ea perfectione, qua perfectus in carne perfectus est, sed sicut Angeli Dei in Cælo, sed hoc posse non inuenio, quia quamdiu mors peccati absorpta, in futura resurrectione non fuerit, illud quod in me peccatum inhabitat, mouet me contra me. Fran. White. Obser. 2. Sect. 2. *Augustine*, vt supra.

Vera (inquit) etiam est doctrina, qua homo iustus in hoc sæculo non valet bonū facere absq; pugna carnis, & vellet bonū sine contradictione operari, at non valet in hoc mortali corpore donec per gratiam resurrectionis liberetur, & omnino Radix peccati euellatur. Aug. lib. 1. cont. 2. epist. Pelag. cap. 13. a Ratione culpa non habet, quia remissus est reatus culpæ & peccata quamuis maneat actus.

Gregor. lib. 3. in lib. 1. Reg. cap. 1. Quid est, quod deplorat legem inesse mēbris legi mentis repugnantem, si

Reason 1.

Ambrosi. Apo-
pologia David
cap. 2. in fine:
See Greg. Mo-
ral. Lib. 33. ca.
11, & Hieron.
aduers. Pelag.
lib. 3. & Au-
sten. lib. de
Cor. & gra.
cap. 9. in fine.
Aug. de bapt.
Parv. cap. 39.
Iudg. 3. 1.

Watchfulnesse, Inuocation, to humble vs, to make vs know our selues, & what need we haue of Christ: to keepe vs waking, to shake off security and drowsinesse, to gather our wits and forces together, to stand vpon our guard, to depend vpon God, to call vpon him for ayde, to flye and cleaue fast vnto him; knowing that if his Grace doe not continually supporte vs, we are not able to stand. These are (sayth S. Augustine) the Nations left in *Canaan* (which their *Iosua*, our Iesus cast not out) *Quas dereliquit Dominus vs erudiret in eis Ierusalem*: which God left to teach, and exercise his people withall; and which (if they grew carelesse) should bee as prickes and goades in their sides, and thornes in theyr eyes, and that they should not thinke they were come yet to theyr finall rest, but should still looke for a better.

Reason 2.

2 Againe, that Gods children may be examples of all holy vertues to others (and thereby glorious to his name) which were nothing if the object and matter whereon they worke were abolished: where were *Patience* if there were no afflictions? where *Grace* if no temptations? where *Mortification* if no lusts to mortifie? where *Temperance*, *Sobriety*, *Purity*, if no opposition, no motions to sinne? where were the battell, the victory, the crowne, if no aduersary to striue withall?

3 Againe, lest men should become religious on-ly to be freed from this disquietnesse of the soule, & diseases of the body, and other griefes and penalties of this life: which were to make them *molliores*, not *meliores*, more tender to themselues then tendering their

their duties, to seeke to build a Heauen vpon Earth, without desire of a better. But here God will haue vs still prouoked with these, still *militant*, and in the Combar, to fight the Lords battels, as against other enemies, so against our owne lustes, to strue for the victory, to obtaine the Crowne, to bee wayned from the loue of this world, and long for the perfection & glory of the world to come.

Since then this body of death is not yet dead in the best Regenerate. My deare brother, thou that art weake and doubtfull of thy state, faint thou not, bee not too much deiected and dismaied (as if thou wert out of Gods fauour) because thou feelest such motions in thee, and haply thinkest that Gods beloued children are free from such temptations. It is not so: they bee the *Symptoms* and passions of the best men, lest still in them by the dispensation of Gods wisdom to good purpose. That wee should not thinke them of higher nature then our selues, but subiect to the like passions: ~~to~~ which end they are sometimes suffered to fall, and theyr falles recorded, and as ill may wee spare the knowledge of theyr falles for consolation, as the examples of their vertues for imitation. S. *Paul* confesseth he felt these motions, & Gods blessed Saints on earth, were neuer free from them. It is obserued in S. *Hierom* (which he bewrayes in many places of his works) that his whole life was a continuall war with his own lusts.

This is not the difference betwixt the Regenerate and vnregenerate, that the one is free from euil lusts, the other feeles him: but this, The one labours to mortifi-

Use. 1

Amb. apol.
David. c. 2.

Epiphanius
heres. 64.

Sicut quando
caprificus a-
git radices in
muro, seu edi-
ficio, quantum
cunque scin-
datur, manet
radix, opus est
murum de-
struere, & tunc
re edificabi-
tur sine radice:
sic in corpore
istio mortali
fit, in quo, ra-
dix manet
peccati, con-
cupiscentia
nempe rebel-
lis, donec mo-
riatur, & iterū
re edificetur
per resurrectionem.

This Simili-
tude is alled-
ged and al-
lowed by
both sides, by
Toler. the Je-
suite, Tractat.
2. in loca Ep.
ad Rom. cap.
7. And by
D. Field that
learned Pro-
testant. Lib. 3.
of the church.
c. 26.

Vic. 1.

Aug. Lib. 3. de Doctr. Christiana, c. 23. speaking of Davids and other Saintes sins, teacheth that no man can brag of his iustice, or contemne others. Cum videat tantorum virorum, & cavendas tempestates, & flenda naufragia.

mortifie them, the other giues the raigne vnto them. If thou doest then mislike them, labour to suppress and mortifie them, and so shew the power of Gods grace working in thee. Thou art a happy man, and in the case of Gods blessed children: the greater thy temptations are, the more noble is thy resistance, the more exemplary thy life and vertues, and the greater shall bee thy Crowne and glory. S. Paul cryeth out to the Lord (2. Cor. 12. 8, 9.) to be deliuered frō this pricke of the flesh, this Messenger of Sathan, sent to buffet him, but the Lord answered, *My grace is sufficient for thee, for my strength is made perfect in thy weaknesse.* Gods grace is sufficient to enable vs to repress them, though it bee not his pleasure to free vs from them.

2 Presume not of thine owne righteousness, as if it could satisfie Gods iustice, & stand betwixt thee and thy condemnation. They that doe so, (I doubt) are farre from true Regeneration, which makes a man see into himselfe, and finde many things to craue pardon for nothing wherein he may greatly glorie. The meere Naturall and ciuill man (who haue yet no true feeling of Religion) may thinke highly of theyr owne righteousness (as the Pharise did, Luc. 18.) because he was no grosse extortioner) but the true Regenerate man will finde imperfections enow in himselfe, as S. Paul doth here, and though hee dayly labour that his righteousness may exceed the Phari- sees, yet his opinion of it will alwayes come short of

theirs

theyrs. He will learn to know that the law is straight, and requireth *totum hominem* the whole man, with all the parts and powers of body and soule: to keepe *totam legē* the whole law, with euery branch and particle thereof, and that *totaliter*, and *totō vitā tempore*, his whole life throughout, without, omitting any minute or moment thereof: for (*Iames. 2. 10.*) *who-soeuer shall keepe the whole Law, and yet offend in one point, he is guilty of all.* And as the Law is straite, so the Curse is large. *Gal. 3. 10. Cursed is euery one that continueth not in all things which are written in the Booke of the Law to doe them.* And therefore with S. Paul he shall finde no perfection in himselfe to iustifie him. (*Philip. 3. 12.*) but rather sin to condemne him (as here) and consequently will be driuen out of himselfe to seeke for ayde, euen to *Iesus Christ*, who is made vnto vs *wisdom and righteousness, and Sanctification and Redemption*, *1. Cor. 1. 30.* And euer when hee looketh aduisedly into himselfe, hee will be so farre from thinking himselfe iust, that he will rather crie out of his imperfections with S. Paul heere, *Wretched man that I am, who shall deliuer me from the body of this death?*

3 Trust not to the *superogatory* merites of Gods Saints, they are so vnable to helpe thee, that they were not sufficient to saue themselues, their workes still needing Gods mercy to forgiue, and still sauouring of some imperfections of right and infection of sinne. Saint Paul here disableth himselfe, and *Rom. 3. 19. 23.* concludeth all men within sinne, that God might haue mercy vpon all. It is a fine Dreame

vse. 3.

of the Papists, that the superabundant merites and sufferings of holy men, more then needed for themselves, are to be dispensed and disposed of, by the great husband of the Church the Pope, and imputed to other men that will giue well for them, whereupon is grounded that *Great trading of Pardons*, where by the merites of Saintes are often solde (but neuer deliuered) to men that need, and these merites are called the *Treasures of the Church*, and so they are indeed (as our excellēt King noteth in his Preface to Christian Princes) for they bring great treasures to the Popes coffers. I can but wonder that waking men will be deluded by such dreames.

vsc. 4

4 Beare charitable conceites of those that are ouertaken with sinne, that haue made a good profession, and yet sometimes are soiled as *Lot, Noah, David, Peter*; as sometimes a word may escape, euen a wise-man, which he wisheth were vnspoken: so sometimes sin may escape a wary man, which he is sorry for, & surely temptations are so great, and our natural power so little, that without Gods grace continually supporting vs, we cannot stand, but should doubtlesse often fall into many sins. Prayse we God for giuing such measure of grace vnto frayle men, and feare wee him for withdrawing it sometimes, to let them see theyr weakenesse: pittie them and pray for them, & vsc Saint Pauls counsell, *Gal. 6. 1. If any fall by occasion into any fault, you that are spirituall, restore such a one with the Spirit of Meekenesse, considering thy selfe, least thou also be tempted.*

vsc 2.

Lastly, hunger, thirst, and long for that time, when
all

A very feeling and moving Sermon 19

all imperfection shall cease, and be abolished, when this corruptible shall put on incorruption, and this mortall shall put on immortality, this Naturall body shall become spirituall, and this body of death shall bee done away, when we shall dwell in the Lande of promise, without these Cananites prickles, & goades in our sides, and thornes in our eyes, and when wee shall not cry out, *O wretched men who shall deliver vs?* but ioyfully sing, *O happy men that are so graciously delivered from this body of death!*

So much for the second point, the thirde followeth.

The Regenerate doe see and feele their sinnes, more then other men.

Doct.,

So it appeares *S. Paul* did, when so feelingly and movingly he spake of this Law in his members, rebelling, and so passionately cryed out, *O wretched man that I am!*

Surely, the Regenerate haue lesse sins then other, but they see them more.

Reason I.
for seeing.

The reason is twofold, First their true iudging what sinne is. 2. Their due and vnpartiall looking into themselues; for they are alwayes reading on 2. Bookes, the Booke of Gods Law (teaching what they should doe) and the booke of their owne conscience (registring what they doe.) They attend & hearken to the Law of God, and by it frame their iudgement of sinne, not like vaine men, iudging only that good that agrees to their corrupt and misshapen reason: that only evill, that dislikes theyr fancy, and so make themselues Iudges of the law, but hum-

Iam. 4. 11.

Rom. 7. 7.

Psal. 119. 105.

Ioh. 16. 13.

2

1. Cor. 2. 15.

Reason 2.
for Feeling.

1. Tim. 4. 2.

bly reforming their iudgements, and by the *Dictates* of the Law (which is the perfect rule of righteousness) they come to the true knowledge of sinne (as Saint *Paul* sayeth here, I had not knowne that Concupiscence was sinne, but that the Law sayth, *Thou shalt not lust*.) So they haue *Lumen internum & externum*, External of the Word, which is a light and a lanterne, Internal of the Spirit, which enlighthneth the eyes of their vnderstanding, and leades them into all Truth: And by this Spirit also, their *selfe-love* is diminished and swallowed vp in their loue of God, so that they looke into themselues more vnpartially, as a man therefore walking in darkenesse, or neuer looking vpon himselfe, sees no spots, durt, deformities vpon him, but thinks all is well: but comming to the light, and viewing himselfe well, hee sees many things vnthought of before, and is much abashed: so it is with the Naturall man, he perceyueth nothing, but thinks all is well, (for he walks in darkenesse) and wanteth light or list to looke into himselfe, but the Regenerate man spies all, and whatsoeuer he findes, comparing it with the Rule, he iudgeth rightly of it. The Spirituall man discerneth all things.

Againe, as he hath light beyond that of Nature to see, so hee hath life and quicknesse of the Spirit to feelee, the skinne of his conscience is tender, and easily offended, which in others is hard and brawny, and hath lost his feeling. And therefore whereas others, at horrible, abominable, and odious sins are nothing moved (as being dead in sin, their consciences seared and past feeling:) S. *Paul* at the smallest sins that can
bc

A very feeling and moving Sermon. 21

be felt, euen at the first motions of sinne, which stirre within him, is offended and grieued, and cryeth out as at deadly wounds of his soule: *O wretched man that I am, &c.*

Here is a Comfort for Gods children. That whereas some count it a heauy case for a man to see and feele his finnes, & to haue grievous pangs for them, and thinke it neere vnto despayre and reprobation: Let them know, that to be sensible of a mans sins, is a signe of Grace & Regeneration, and of a tender conscience, that he hath light to see, and life to feele, that which by Nature he could neyther see nor feele, such a heart is now prepared for comfort.

And here is a corrsiue for wicked men, past feeling: their state is wofull, for it argueth that they haue not attended to the law of God, to come by the true knowledge of sinne: or haue not vsed to turn their eyes to looke into themselves. Happily they haue oft looked on other mens Dyals, but neuer marked how the clocke strikes in their owne bosome, wildly passing on and thinking all well, or grossly iudging of sinne by their owne corrupt reason: and so blind to see, and sencelesse to feele theyr owne euils, and therefore know not what neede they haue of Christ, and consequently neuer seeke after him. This sencelesnesse is a signe of no regeneration, no inhabiting of Gods Spirit, no life or light of grace, which is the fore-runner of glory and happinesse. That wound (sayth *S. Austen*) is not best to be liked, that feeles least paine, (for that may proceed of dead flesh within it) but rather that which is quick of sence, and feeleth the least

vse 1.

vse 2.

touch: so for the saule, for corruption is not felt by corruption, but by grace, and the more grace a man hath, the tenderer is his conscience, and the more he feels his owne corruption. But (to proceed) where this true feeling of sin is, there will follow true greeuing for it, which is my fourth point. The doctrine is.

Sinne is the onely thing that grieues the Regenerate.
 Doc. 4. We neuer find in the history of the Acts, nor in all Saint Pauls Epistles, that euer any thing drawes him into such a pang, as sinne doth here, to cry out, *O wretched man that I am, who shall deliuer me?* All the euils in the world are sorted into two ranks, *Malum culpe*, and *Malum pena*: sinne and paine: as Tertullian calls them, *Malum delicti*, and *Malum supplicij*, as Iustien, *Peccatum & pena peccati*: *Malum quod facit homo*, & *malum quod patitur homo*: Now the euill that man committeth against God, grieues the childe of God much more, then the evil or punishment which God inflicts vpon man.

Reason 1. And the reason is good, for sin is the cause of all boyle of paine, but not contra, euill of paine is not alwayes cause of sin: Surely, wee had neuer knowne nor felt this euill of paine, if sinne had not brought it into the world.

2. Again, Paine, though euill in our feeling, and against our will, yet is good in Gods decreeing, and neuer against his will.

3. Again, of paine, in as much as it is paine, and a chastisement or punishment of sinne, God is the author: but of sinne, in as much as it is sinne, God is not.

not the author. Sinne is exceeding offensive to him; affliction is not: being but eyther a punishment for sinne committed, by his iustice, or a good meanes to prevent it, by his mercy; so sinne is our sicknesse, paine is our physicke, and though the physicke bee bitter, (as much wholesome physicke is) yet euery wise man will endure it rather then the disease.

These are *Zanchius* his reasons, to which I adde, that though there were no paine nor punishment for sin, yet would Gods children hate and abhorre it: because it offendeth their good Father, whome they heartily loue, and would euer please: and because it spoileth and defileth their soules with filthinesse, which they would keepe clean as the Temples of the holy Ghost.

And therefore *S. Augustine* concludes with mee: The wicked men hate paine more then sinne, but the godly hate sinne more then paine. A true difference betwixt godly and profaine men; the vngodly will adventure vpon any sinne to enioy pleasure, & auoid paine: the godly will adventure vpon any pain, even death it selfe to auoyde sinne, as wee see in many blessed Martyrs, and all godly men, that will take vp their Crosse to follow Christ.

Surely *Saint Pauls* sinne was little, and his paine much, yet he neuer complains of his afflictions, but cryes out most bitterly of his sin, *O wretched man that I am who shall deliuer me?*

Philip. 3.6. He sayth touching the righteousness of the Law, he liued vnbukeably, even before hee was conuerted, mans eye could see no fault in him, and

Hieron. Zanc.
Tom. 4. Lib 1.
De Malo. cap.
2. Thesi. 9.

Aug. lib. 3. de
Civitate Dei
cap. 1.
Ma la pena
magis odio
haberi a malis,
quam mala
culpa: contra
mala culpa
magis odisse
bonos, quam
mala pena.
Saint Paulus
righteousnes.

1. Cor. 4. 4. he sayth, he knew nothing by himselfe: And Act. 24. 14. avoweth to the face of his most quicke sighted aduersaries, that hee truely worshipped the God of his Fathers, beleeuing all things in the law and the Prophets, had hope in the resurrection of the dead, and laboured to haue a cleare conscience towards God & man. Act. 20. he protesteth to the Elders of Ephesus, whom hee had sent for to Miletum, and taketh them to witnesse after what manner he had liued with them at all seasons, seruing the Lord with all humility, and with many teares and tentations, and how he passed not for bonds and afflictions, neyther was his life deare vnto him, so that he might fulfill his course with ioy, and the ministration which hee had receiued of the Lord Iesus, to testifie the Gospell of the grace of God.

2. Tim. 4. 6. When hee was now ready to be offered, and the time of his departing was at hand, his conscience could giue him this testimony, I haue fought a good fight, and haue finished my course, I haue kept the faith: From henceforth is layde vp for me the crowne of righteousness, which the Lord that righteous Iudge shall giue mee at that day, and not to me onely, but vnto them also that loue his appearing: such was his righteousness: and will you view his afflictions?

Saint Pauls
afflictions.

To omit all those slanders, raylings, imprisonments and scourges in other Chapters before, of the Acts of the Apostles: we haue eight whole chapters at the end, of nothing but his troubles and persecutions, how he was violently taken by his owne nation

tion out of the holy Temple, what an vprere was there about him, that he hardly escaped tearing in peeces of them: how more then forty of the Iewes sware his death, and lay in wayte for him: how hee was posted from one prison to another, from one ruler to another, kept in bands and ward like an euill doer: and when the magistrate had openly pronounced him guiltlesse, yet could he haue no right, but was still kept in bands, eyther for fauour of the Iews, or in hope to wring some money out of him for his deliuerance: and therefore hee was examined, and reexamined, and for all his Innocency, must eyther bee deliuered into the bands of his bloody enemies, vnder pretence to be iudged at Ierusalem, but indeede to be murdered by the way, or else must appeale vnto *Cesar* the highest monarch of the world to defend him, and so preferre a troublesome and a dangerous iourney before a trayterous and a murderous death. And this iourney to Rome is described through the dangerous seas, amongst the Islands, in the depth of winter, where the winds, tempests, seas, and souldiers streue which should be the cruellest: so that when the ship brake by the fury of the winds and tempests, the souldiers would haue killed the prisoners, least they might scape by swimming, more barbarous then the a barbarous Element. Which of vs should not haue cried out in such extremity of our great daungers, rather then at our finnes: *O wretched man that I am, who shall deliuer me from this body of death?*

*a So the Italian
calls the sea.*

Yet all these troubles are easie to that great throng of evils, which hee reckoneth vp of himselfe, 2. Cor.

11. 23. In Labours abundant, in stripes about me-
 su re, in prisons frequent, in death often: 24. of the
 Jewes 5. times receyued 140. stripes save one. 25.
 Thrice was I beaten with rods, Once was I stoned,
 thrice I suffered shipwracke, a night and a day have I
 bin in the deepe, 26. In iourneying often, in perils of
 waters, in perils of Robbers, in perils by my owne
 Countrymen, in perils by the heathen, in perils in
 the City, in perils in the wildernesse, in perils in
 the Sea; in perils amongst false brethren: 27. In
 wearinesse and painefulnesse, in watchings often, in
 hunger and thirst, in fastings often, in cold and na-
 kednesse, 28. beside those things that are without,
 that which commeth vpon me dayly, the care of all
 Churches. 29. Who is offended and I burne not:
 31. The God and Father of our Lord Iesus Christ,
 which is blessed for euermore, knoweth that I lie not.

What naturall man in the world, would not these
 troubles deeply amaze, and driue into a desperate
 sence, and set him at his wits end, to cry out of his
 wretchednesse and miserable mishappes, that fall so
 thicke vpon him, especially falling so vnderferuently,
 as they did vpon Saint *Paul*. But what sayth *S. Paul*
 himselfe vnto them? Behold the patterne of a true
 Regenerate man. I count (sayth he) that the afflicti-
 ons of this present time are not worthy of the glory,
 which shall bee shewed vnto vs, Rom. 8. 18. and 2.
 Cor. 4. 17. Our light affliction which is but for a mo-
 ment, causeth vnto vs a farre more excellent, and an
 eternall waight of glory, and therefore he sayth, 2.
 Cor. 12. 10. I take pleasure in infirmitie, in repro-
 ches

ches, in necessities, in persecutions for Christs sake. And Act. 21, 13. He protesteth that hee is not onely ready to be bound, but also to die for the name of the Lord Iesus. His troubles though great and manifold seeme nothing in his eyes, but when hee looks vpon the least sinne that is possible to be in man, euen the least motion of the flesh that stirreth against the Spirit, it doth so grieve him, and seeme so odious in his eyes, that hee cryeth out in the agony of his soule. *O wretched man that I am, who shall deliuer mee from this body of death?*

Excellent and diuine Apostle, how farre doest thou out-goe vs, on the one side in all holinesse and righteousnesse, and on the other side in crosse and afflictions, and yet passing ouer thy afflictions with ioy that are so great & many, onely cryest out of thy sins that are so few and small: and we at euery light affliction are ready to murmur and rage with impaciency, but for our sins (whose magnitude and multitude cannot bee esteemed) we grieve not at all, but remayne insensible. O well were we (thinke the most men) if wee could liue in wealth and ease, and pleasure in this world, without any crosse or affliction, to disquiet our minds, or hinder our delights, how well could we fat our selues with pleasure, and neuer think of our sinnes, to moue vs to sorrow and melancholy! But alas (deere brethren) we should make this vse of Saint *Pauls* example (to omit other) to search our owne hearts and course, and come to the knowledge of our sin, and of our wretchednesse by them,

vse.

A comparison
of our State
with S. Pauls,
In malis culpæ
& in malis
penæ.

vse.

1. Pet. 4. 18.
The ouerflow-
ing of wicked-
nesse in the
world.

Tit. 4. last.

Tit. 1. 12.

and be hartily sorry for offending our God, de filing
our selues, and drawing heauy plagues and punish-
ments vppon vs, knowing, that if the Righteous
scarcely bee saued, where shall the wicked and vn-
godly appeare. Alasse, who can looke into the
World, but he shall finde in all Estates, and in all
degrees, in all theyr courses, that there is no whole
party, no sound part, but from head to foot, all
ouerunne with this soule Leprosie of sinne. They
professe that they know GOD, but by Workes
they deny him, are become abhominable and diso-
bedient, and to euery good Worke reprobate:
Iust like the Cretians, lyars to the Trueth, Euill
beastes, slow bellies, slowe to doe good, but to
any euill quicke and forward.

Who can goe into the streetes but hee shall heare
store of wicked blasphemous oathes, vngodly ray-
linges, filthy talking, rotten speeches in euery
corner: theyr mouthes are as open Sepulchres,
breathing out corrupt and filthy stinkes from the
rotten carrion of their hearts, as if the sound of the
Gospell had neuer rung in their eares, neuer suncke
into their hearts to season them.

1 Pet. 3. 7. 8.

Psal. 119. 134.

158.

Ierem. 9. 1. &
Lament.

What iust *Lot* would not continually vexe his
righteous Soule by dwelling amongst them, and
seeing their wicked conuersation? What good *Da-
uids* eyes would not gush out with tears to see Gods
lawes so contemned, what good *Jeremie* would not
melt away in Lamentations to see the wickednesse,
and to foresee the miseries of his people, yea
what

What good Christian can temper himselfe from crying out in theyr behalfe: *O wretched men that wee are, who shall deliuer vs from this body of death?*

Alasse wretched men whether shall wee turne vs? whose liues are nothing but a continuall practise of sinne? who very weakely and coldly resist these motions of sinne that stirre in our natures, but suffer them to get the ypper hand ouer vs.

Little mortification.

What shall become of them that resist not at all, but gladly and willingly entertaine them, and like a man that hath gotten a sweet morsell in his mouth, turneth it with his tongue, and delights in the chewing it (as *Job* sayth) that take pleasure and delight to thinke and muse, and feed their corrupt fancies with ruminating and studying of their sin, and with time and oportunitie to excecure them, and put them in practise, so farre from resisting and mortifying, that they are sorry for nothing so much, as that they haue not strength enough by nature, or liberty, enough by law to glut their desires with the full fruition of them; the drunkard in his swinishnesse, the Lecher in his gotishnesse, the couetous in his rauenousnesse, the malicious in his poysonousnesse, and others in theyr seuerall wickednesse, that labour not to bridle their lusses, but more to kindle and enflame them, to the vitermost of theyr power, and if theyr owne weakenesse did not restraints them, or the feare of humane Laws and punishments curbe them, they would be yet more outrageously wicked, and damnably sinfull. Alasse, wretched men, who

Or none at all, but rather fostering of sin full motions.
Job. 20. 12.

Sinning con-
tumaciously,
and with a lic
hand.

shall deliuer them from the body of this death? whom could it not iustly astonish in this light of the Gospell, to see such a stupid carelesnesse of sinne, possessing all men, such a deadnesse and vnmoueablenesse to any goodnesse, notwithstanding, all that euer can bee sayd or done? Nay, to behold a verie carefulnesse, a desire, and a forwardnesse to offend God, and oppose our selues against his precepts, that men account it their onely glory and valour to liue irregularly, with contempt of all good fashions, order, gouernment, yea, with contempt of God and Man? as (for example) when the Lord pronounceth a woe to them that are mighty to drinke Wine, and strong to poure in strong drinke (Esay 5. 22.) some (that are not asham'd still to call themselves Christians) count it a gallant matter and a great glory to drinke downe one another, and be able to carry it away, as if they would purposely oppose themselves against God and his laws, and stand at defiance with him, and not content with old sins, known to former ages, will needs be the inventers of new sinnes, new arts of drinking, whoring, cheating, and other villanies, their wits, tongues, health, wealth and strength giuen them for Gods seruice, they turne all to seruice sin strongly, fight against God with his owne weapons, and horribly rush against his commandments and curses, with sport and pastime.

So when Christ sayth, Swear not at all, for whatsoeuer is more then yea and nay, proceedeth of euil: they holde it a point of valour and stoutnesse, to rap
out

out oathes courageously, and fill vp theyr vnperfect speeches with damnable swearing. When the Lorde commaundeth that all our talke be sauoury and tend to edification: they delight in vnsauoury, idle, filthy talke, and such words as are fittest to corrupt good manners, and make themselues sport with sin: And yet (wretched men) what profit is there in these sins? what great pleasure, what benefite to draw them?

Colos. 4. 6.

8. Cor. 15. 33.

The Prophet speaketh in the Lords name, as wondering that men will rush into sinne, and endaunger their soules for small matters, for a handfull of barley and a peece of bread, (Ezech. 13. 19.) but our people sweare, blaspheme, vse all beastly talke and filthy behauour, for no profite at all, for no credite, but only for a custome in sinning, a deuclish desire to doe that they are forbidden, or in the folly of their conceites, and the currish rage of their pride, or to shew courage that they care neyther for God nor man.

But in those sinnes that are ioyned with profite (if you looke vpon worldlings) what villany doe they sticke at? to rake to themselues, to oppresse the poor, to betray the innocent, to defraude theyr next kindred, to cosen their dearest & neereest friends, to racke poore Tenants, to teare it out of their maws, to grind their faces, nay worse, to turne them out of doores, to pull down towns and houses, and like Canibals to deuoure one another? The greater sort, as tyrants preying vpon the inferiours, without pittie or loue at all, but treading vpon them to stand the higher, the inferiour as slaues againe without any loue or reuerence to the higher, but grudging at them, as at an vn-

Specially
where Mam-
mon reigneth.

vnſupportable lode, which if they had ſtrength, they would ſhake off.

The height &
commonneſſe
of Sinne.

Generally, what is the ſkill and cunning of a man, but to entrappe one another, without being intrapped, their wiſedome but a fine cleane conueyance of villany, their profeſſion but a cloake of hypocriſie: all theyr outward vertue, but a false colour to hide theyr inward vices? and how are the fineſt wits beſtowed, but in ſmoothing ouer ſoule actions with fayre glosſes, and varniſhing ouer their crackes and flawes, that they bee not ſpyed: and in contriuing wicked practiſes cunningly, to bring them to paſſe effectually, with theyr beſt aduantage, and leaſt clamour of the world, or penalty of Lawes, all without any regard of God & his commandements, or any ſenſe of Religion, as if thou (O God) waſt not the Iudge of the world, but ſom dead Idol, which had no care of what we do here below, or heard not, or ſaw not thoſe things that ate done in the world. Alaffe, *wretched men that we are, who ſhall deliuer vs from this body of death?*

A reuocation
and preparati-
on to the laſt
Doctrinæ.

Reuerend men and Brethren, I would be ſory that theſe wordes ſhould bee without all exception verified of all (God forbid) I ſpeake of many, not of all: of the general courſe of the world, out of which God hath reſerued ſome that abhorre ſuch wickedneſſe: yea (blessed be his name) there are ſome (and that a good ſome) euen in this place, that ſhine as lightes in the miſt of this crooked and wicked generation, that labour with Saint Paul to keepe a cleare conſcience

Phil. 2.15.
A cts 24.16.

ence towards God and men, to be a holy Nation, a ^{1. Pet. 2. 9.} royall Priesthood, a peculiar people, zealous of ^{Tit. 2. 14.} good works, and shew forth the vertues of him, that hath called them out of darkenesse into his maruelous light. Blessed bee God for them, and God encrease the number of them: but the greater sort are carryed away with the streame of the world, and go the broad way of destruction, and euen the best, while they are in this flesh, are not without imperfections, and this mouing of the body of sinne within them (as Saint Paul was,) and had neede to crye out as S. Paul did: *O wretched men that we are, who shall deliuer vs from this body of Death?* As for the other, that drinke downe sinne like water, and denye nothing to their hearts lusts that they stand vnto; what hope can they haue to be deliuered? most wretched men that we are, who shall deliuer vs from this bodie of death, and the plagues thereto belonging? Yes, there is a meane yet to be deliuered, if they would seeke it, if they would consider Gods lawes, and search their own consciences, and so come to the feeling, the acknowledging, and sorrowing for their sins, and thinke themselues wretched for them, (as S. Paul did here) then should they goe forwards with him, to that which I propounded to speake of in the last place: To seeke and finde a Remedie to deliuer them: For he that seeketh findeth, he that askeeth receyueth, and he that knocketh at the doore of Gods mercy, shal haue it opened: the last doctrine is

The true feeling of our sinnes, will make vs earnestly seeke for a remedie. As Saint Paul did heere, finding

Doct. 5.

himselfe wretched by sin, cryeth, *who shall deliuer me ?*

Reason.

For, it is naturall for all men disquieted, discontented, and grieved, to seeke for ease: yea, for all creatures, the silliest worme in the world doth naturally seeke all contentment, decline and auoyde all things hurtfull, and seeke remedies for griefes, and the wiser the creature is, the more it doth it. And therfore as the sight and feeling of our wounds, makes vs seek to the Chyrurgion, our sicknes to the Physitian, our wrongs to the Magistrate and Lawyer, so our sins for remedie from aboue. But as sinne is of all euils the greatest, & the Regenerate of all other the most sensible thereof: so they seeke for the remedy of this euill, aboue all others, yea, sinne in all men doth so much offend the Conscience, when it is awaked, that beyond all naturall griefe, it growes restless, and beyond all measure vnsupportable, trying all possible means of ease, which if it finde not, it growes desperate, and venturcth vpon any violent death, to be his own executioner, to make an ende of the present torment, for it is more vntollerable then death it selfe, (as wee see in *Iudas*, who when his eyes were opened to see his sinne, went to the high Priests, confessed his sinne, and his wrong vnto the Innocent, cast downe the Money, -but finding no comfort, went and hanged himselfe.)

But to his Children, God sendeth a comfort in due season, when it is truely and faithfully sought: which is to them the welcomest and gladdest thing in the world. Therefore the Law was profitably giuen, *ut sit Pedagogus ad Christum*: to be our Schoolmaster

Gal. 3. 24.

VE-

A very feeling and mouing Sermon. 35

vnto *CHRIST*, *non ut sanet sed ut aegrotum te esse doceat*: not to heale thee, but to shew thee thy sicknes, and make thee seeke to the Physition; for that makes vs finde, what neede we haue of Christ.

A man neuer knowes the worth of Christ, till hee see his owne vnworthinesse and danger, neuer seekes for ease and comfort, till hee feelee the load and burthen of his sinnes, and is grieued at the loathsomnes of his corruptions, and foresees the misery they bring vpon him. But when his eyes are once opened to see this, doubtlesse hee will seeke to be deliuered, and the wiser hee is, the sooner.

And therefore (me thinks) I may make this vse of this Doctrin, that hee that seekes not for deliuerie from this body of death, eyther he feeles it not, or is exceedingly besotted in loue with his owne sicknes: eyther he is blinde, and sees not his estate: or seeing it, is madde, that seekes not to relieue it. Choole (all you impenitent sinners) in whether of these ranks you wil be placed, amongst blinde men, or mad men, that will not see, or seeing will not seeke Deliueraunce from this bodie of death.

vse 1.
To stirre vp
men to seeke
remedie for
their sinne.

For it is not possible that a man fallen into a pit, should not desire to be helped out: that a man dangerously sicke should not desire to recouer: that a man grievously wounded should not desire to be cured: that a man in Prison and durance should not desire libertie: at least if hee feelee his euill, and the danger of it, eyther blindnesse or madnesse posseseth him. But indeede no man can be so madde, except he be first blinde: blinded with the custome of

2. Cor. 4 4.

Rev. 3. 17.

sinne, that makes vs vn sensible: or with the prince of darkenesse that lul men a sleepe with the pleasures of sinne, to forget their estate, or blinded with some Pharisaicall opinion of their owne righteousness, like the Laodiceans that sayd they were rich, and had need of nothing, and knew not they were wretched and miserable, and poore and blind, and naked, for if they had the true eye-salue, and that their eies were opened to see their wofull estate by sinne: this should be the first thing they would goe about, the greatestt businesse they would intend to seeke some deliury, and to com to some comfortable assurance of Gods fauour.

Luk. 10. 42.
 Marth: 13. 46.
 Phil. 3. 8.

Vse 2. Highly
 to esteeme of
 this Remedie.

This should be the *unum necessarium*: the pretious pearle that the Marchant would sell all that euer he had to purchase: and they would with Saint Paul count all other things (all honour, wealth, pleasure, & worldly contentments) but losse and dung in respect of it. So sweete and ioyfull would it bee vnto theyr soules.

Saint Paul seemes to insinuate so much, by the very marshalling of his wordes and phrases, in deliue- ring this doctrine.

When he looked vpon his sinnes (though they were as small as possibly could bee in any man) they seemed so foule in his eyes, so grieuous to his conscience, so contrary to his cleane desires, that he counted himselfe wretched for them, and passionately see- keth for deliuerance, but finding no meanes in him- selfe, but a plaine impossibility, by reason of his de- plored imperfections, hee goeth out of himselfe, and asketh

asketh, *who shall deliuer me?* and vpon asking the question, presently giues the solution, not in plaine termes (for the fulnesse of his heart, and the greatnes of his ioy would not let him) but in a dutifull protestation of thankfulnessse, *I thanke God through Iesus Christ our Lord*, as if he should say, It is the mercy of God, that hath sent his sonne Iesus Christ to redeem vs, by whome wee are deliuered from this body of death. by him wee are iustified from our sinnes, and sanctified by his Grace to repressse sinne: and though sinne still dwell in vs, Yet there is no condemnation to them that are in Christ Iesus, that walke not after the flesh, but after the Spirit, that haue not the flesh, but the Spirite for their guid, and though they walke weakely and faintingly after it, yet still they follow it as their desired guid, as wel as the weakenesse of their nature will suffer. Rom. 8.1

This seemed so worthy a benefite in Saint *Pauls* eyes, vpon the thought of his sinnefull, vncomfortable estate on the one side, and that most gladdsome deliuerie on the other side, that hee cannot without an eiaculation of thankfulnessse expresse it, *I thanke God through Iesus Christ our Lord*. Which wordes I cannot stand vpon, onely I note, Saint *Pauls* Phraze teacheth vs, that this worthy benefite of our deliue-ry, of our Redemption, and Saluation, is neuer to be spoken of without thanksgiuing, neuer to be thought of without a gratefull listing vp of our hearts vnto God, neuer to be named without great admiration and reuerence.

And therefore wee thanke thee O Lord. for this

Conclusion,
with a recapitulation of the
first Doctrine,
and vses.

The second.

*with the
vses.*

2

3

1

4

5

amongst all other benefites: for this above all other benefites: and we beseech thee to giue vs grace to looke into our selues, light to see our sinnes, and life to feele them, that we may be humbled by them, and seeke to mortifie them, that we may know, see & feele what vnperfect state we liue in here in this flesh wherein thy dearest children feele these prickes in the flesh, these Cananites and Iebusites, as prickes and goades in theyr sides, and thornes in theyr eyes, these messengers of Sathan to buffet them: that thereby we may bee out of conceyte with our own righteousness, and all humane merites, as not able to satisfie thy iustice, and cleaue the more stedfastly to thy mercy, and to the merites of thy sonne our Sauiour: and yet be not cleane deiected, as men viterly secluded from thy fauour, by means of our vnperfect sanctification (since such thou wilt haue the state of thy children here vpon earth) but that wee may labour to ouercome all temptations, and be examples of all holy vertues to others, & walke before thee in feare and trembling, euermore hungring and thirsting after that heauenly life, wherein all those imperfections shall be done away.

The third.

The fourth.

The fifth.

Lord make vs sensible of all our wants & corruptions, that there be no sinne in vs, which wee doe not see and feele by thy light and grace, and labour to mortifie it, and to hate it as the greatest euil in the world, that it may bee as vnpleasant vnto vs as it is vnto thee, and that we may heartily seeke a remedy, and with all thankfullnesse embrace it, and growe dayly

A very feeling and moving Sermon 39

daily in grace and all holy vertues, till we become
perfect men in Iesus Christ, to the glory of thy great
name, the assurante of our adoption, the ador-
ning of our profession, the good and
comfort of others, and the eternall
comfort of our owne
soules.

FINIS.
